

(Reported by F. W. Otterstrom.)

CHARITABLE DEEDS.

MRS. EMMELINE B WELLS.

RELIEF SOCIETY'S GROWTH.

She has lived to see that Relief Society grew from the 23 members until there are about 100 members. She has known all over the world, in many Churches and in many places and by many people outside of the Church that great galaxy of women who, with Joseph and Hyrum, and Mother Smith, and those who followed, were greeted with the early days—the golden age before the noble woman that I see before me. I have a vision as I stand here and see the noble woman that I know, knew; Mother Smith, Emma Smith, make for the apotheosis of woman. Aunt Hathsheb has been associated with that noble woman, who has enlarged of woman's sphere in the legitimate activities of this life. Who holds the name "mother" as the most noble name, and who has had the descendants of this noble woman engraved upon her casket thus: "Mother." We believe that woman has been exalted to the Father and eternal companion unto man. Therefore shall enjoy, if they live the noble life, an eternal and happy companionship with the Father and the Son in this life. In order to attain the highest calling, with honor and glory, woman, to whom God has given the name "mother," must be made a noble woman.

PRESIDENT NEPHI L. MORRIS.

A NOBLE LIFE

Aunt Bathsheba has become a public character in one sense, yet I cannot with any degree of ease, associate that word "public" with her. She was characterized in whom there was nothing of the public. She was a woman who would avoid of the qualities of leadership, for they have been very befittingly placed upon her, and she bore them with a grace and a gentleness that were felt among the gentler sex—but rather as a woman than a leader, perhaps, because she possessed those highest qualities which are the prerogative of woman.

Aunt Bathsheba has been associated with that movement which meant the enlargement of woman's sphere in the legitimate activities of this life. We have known her to be a woman who was sacred known to mankind, and we have the descendants of this noble woman engraved upon her casement that she was the woman who answered in her most exalted calling, is mother and eternal companion unto man. They together shall enjoy, if they live the life of the eternal and happy companionship with the noble woman who gave them in this life. In order to attain the highest calling, with honor and glory, every woman, to whom God has made it, must be a noble woman.

ELDER JOSEPH E. TAYLOR.

EARLY EXPERIENCES.

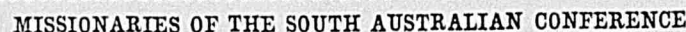
RELIGIOUS HEROISM.

rived at a point of feeling that very
 few men and women have reached: She
 has gone down to her grave without
 one feeling of revenge in her heart to-
 wards those who were her enemies and
 at whose hands she suffered, and at
 whose hands many of her people met
 their death, prominent among whom
 are our beloved prophet and patriarchs.
 Thus arriving at that pinnacle that she
 could display the same spirit which
 Jesus exhibited and manifested in his
 last utterances: "Father, forgive them,"

for they know not what they do." She

HUMILITY PREDOMINANT.

Reference has been made to her position as president of the Relief societies in all the world. I could not help but draw the contrast that Sister Wells gave us. The number, 18, present at the original meeting of the society in 1841, and the present number of 40,000. One thing of which I wish to testify concerning Sister Bathsheba Smith, in that connection: She had returned to her home in 1841, and had manifest in all of her ministrations among her sisters, no matter where she has been, the same spirit that was in the Prophet, Joseph and the first apostles. That she had been organized that body and also a few days afterwards, in giving them their instructions in regard to their duties. Plainness, simplicity, and love, I hope, let me express it here—that with all the so-called advances



From left to right: Top row, G. Wallace Mechem, Preston D. West, C. Leroy Haskell. Bottom row, Ezra H. Cooley, Melvin H. Chaffin, conference president; C. Alvin Orme, mission president; Evan O. Jensen.

POWER OF PROPHECY.

Now, I say. Peace to her ashes. Above all things, may the blessings that have been invoked in these services be answered in the heads of those who are here. May the children of George A. Smith, God's servant, and his wife, Bathsheba W. Smith, and his other wife, their children and children's children to the latest generation, be found honoring God, keeping his commandments and men and women, and all individual persons, that come to this good, saintly soul to-day, in my prayer, in the name of Jesus Christ. Amen.

101-51007 EUGEN BERRY

of things. I want to testify here today that in the meetings, while she has

[illegible]

PREST. RICHARD W. YOUNG.

My brethren and sisters! Criticism has been made against the Church, of which our dearly departed sister was so useful and so beloved a member, that it has overaccentuated the material affairs of life at the expense of the spiritual. But the Latter-day Saints believe that the satisfaction of our temporal and temporal pleasures is not merely the happiness of his children hereafter but their happiness here. For that reason much has been said in our pulpits concerning the material and temporal aspects of the gospel to effectuate the material welfare of the members of the Church. Perhaps this actualizing sentiment of the gospel has never been so fully and so effectively carried out more beautifully and more commendably than in the great work of the Relief societies of the Church. It has been urged, and with much truth, that with the exception of the Church of Jesus Christ of Latter-day Saints is the most perfect organization upon the earth. That same perfection of organization which marks and characterizes the principle of the Church has been evidenced by strict analogy to the organization of its auxiliary associations including the Relief society. Thus have we had not merely pleasure, but the satisfaction of our temporal and temporal pleasures in the life and ministrations of an organization which, having a president and counselors presiding over its affairs throughout

the world, has had similar organizations in the stakes and in the wards.

which, through these organizations and the teachers that have been laboring under the ward organizations has extended its beneficent influence to some of the most needy of our people on the last day of the year, the day of the Holy Innocents. By this organization, distress has been discovered and relieved. We do not believe, as a people, in indiscriminate charity; we believe in understanding the needs of every apt to be uneven and unjust charity. We believe in organized charity. We believe in giving such of our substance as we can bestow in charity, to the bishop and to the Relief Society, and to the various organizations and research, having ascertained where the deserving poor are, all available charitable resources may be distributed to those who in modesty do not assert their claims, but are inclined to be more assertive, and that thus even-handed charity may be dealt out to all.

This principle has received a practical application, chiefly, in the labors of the Relief organizations of the Church. The very fundamental and the most important of these is the motive and power of that great organization has been love and charity, the desire to relieve distress, the desire to nurse and to assist the sick, to show forth and manifest the charitable sentiments of the people and to give to the afflicted a character so fitting that a woman of Sister Bathsheba Smith's character and principle should preside over such an organization. It seems to me that love and charity, which, as Paul tells us, comprehend all other virtues, and the love of human mind and the human heart, was the chief character of her beautiful and devoted life; yes it was altogether fitting that such a woman should preside over such an

organization. It was impossible for her to come into her presence unless I felt that I had been brought into the world from a furnace or light from a lamp, her love for mankind. It shone forth from her countenance and inspired her every word, her every thought. I may be said of her that no one knew her but to love her, to honor her, to respect her.

I presume that I have been asked by my family to speak this afternoon not because of an intimate acquaintance with Aunt Batsheba—because I did not have that privilege—but because of the fact that it was known to me that she was a woman of whom I had a very deep admiration for her personality and her character extending from my childhood days, when the George A. Smith family and the

Brigham Young family were close neighbors.

Now may God consecrate the memory to the sweetening of the lives of her progeny, and to their salvation and ours, I ask it in the name of Jesus. Amen.

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